1: Nimuendajú E-5 (1929-1936) 1946 SO8 Timbira SO8

526 home of their deceased best runner, who died on a journey a year ago; there they indulge in a brief lament. Then—lest anyone imagine they were exhausted by their bit of exercise—they once more take up their logs and run around the boulevard with them, or run an ordinary race by twos, or a relay race. Not until then do they take a bath.

535 After every major race a solo dance is indicated. Properly it devolves on one of the four čų'kate, but very often some other man who happens to feel like it assumes the rattle girdle and with it their role. In addition he has for insignia his club and a special dance staff or at least an arrow which he grasps with both hands and holds aloft in horizontal position. Usually he begins in the plaza, then trots on the radial path to a house, in front of which he spends several seconds singing and dancing, whereupon he returns to the plaza by the same path, again dances there, uses the next radial path, and continues thus till he has danced before each and every one of the thirty houses and is then as a rule completely exhausted. However, it often [533] happens that the performer merely dances from house to house along the boulevard without each time returning to the plaza. The accompanying solo songs illustrate the sharp distinction the Rąmkõ'kamekra draw between piano and forte. Snethlage mentions a solo dancer who alternately balanced his dance staff on his finger tips, his nose, or chin.[28] This is certainly not a fixed custom; I have never witnessed it.

526 Notwithstanding the well-nigh superhuman exertions made I have not observed
● 149 any detriment to the health of the log bearers; nor does the ensuing bath prove unsalutary. On the other hand, in any race of considerable extent there are many minor foot injuries due to tree stumps and thorns.

826 And now we come to the feature that remains incomprehensible to the Neobrazil-
201 ian and leads to his constantly ascribing ulterior motives to this Indian game: The
156 victor and the others who have desperately exerted themselves to the bitter end
183 receive not a word of praise, nor are the losers and outstripped runners subject to the least censure; there are neither triumphant nor disgruntled faces. The sport is an end in itself, not the means to satisfy personal or group vanity. Not a trace of jealousy or animosity is to be detected between the teams. Each participant has done his best because he likes to do so in a log race. Who turns out to be the victor or loser makes as little difference as who has eaten most at a banquet. Only the lazy-[578] bones who plays truant when a race is on becomes the target of blame and mockery. The term čukaká (p. 119) is considered very derogatory, especially when applied by a woman to a man.

526 The major log races held at the close of the annual festivals, above all at pepyé,
224 invariably arouse the interest of the entire village. The ordinary ones create much less excitement. When men in a group return from some big hunting trip or other labor, they generally enter the village by way of a log race. If the participants are few in number, they simply chop off two tree limbs corresponding to their strength. Though such races proceed quietly and unobtrusively, the entrance into the village nevertheless always lures a number of interested spectators to the doors of their houses.

526 At one of the great races it is difficult to supervise individual achievements. To be sure, a competent class-leader will try to regulate the procedure, but it may well happen that a good runner overexerts himself at the very start or at a particularly unfavorable stage of the course so as to fall far behind, while an inferior racer manages to save his strength for the finish. With the general enthusiasm and agitation, artificially heightened by the noise, there is little scope for cold, calculating

[28] Snethlage, Nordostbras., 179.